THE PACIFIC

Vol. LVI. BERKELEY, CAL., MAY 31, 1906 No. 22

The Pacific Coast Congregational Congress

We continue from last week our report of the Pacific Coast Congress which was held in Los Angeles from May 16th to the 23rd, with the hope that we may be able to give to others some of the inspiration which came to all who were in attendance. One of the best evenings of the congress was that of Thursday, when addresses were made by the Rev. Drs. George C. Adams of San Francisco and George R. Wallace of Spokane.

Dr. Adams spoke concerning the reaching of young men. The thought in part was that it is the simple gospel in the language of today with heart back of it and in it that wins. Dr. Gunsaulus, said the speaker, is ignoring topics of the day, is preaching the simple gospel and is filling the large auditorium in which the services are held in Chicago.

Among the suggestions as to the young men were these: Send young men after them. Always the man who accomplishes the most is the one who puts others to work.

In the course of his address Dr. Adams stated that he never interfered with the Christian Endeavor society of his church, and yet constantly members come to him for advice.

Dr. Wallace had for his subject that evening the comprehensive one of Congregationalism. He was not there, he said, to glorify form. Congregationalism is simply one of God's modes of expression. The denominations came for a purpose, and when that purpose has been served they will pass away and give place to something better, Congregationalism is what it is because it has felt the heart throbs of Jesus Christ.

Speaking of the ideals of Congregationalism, Dr. Wallace said that it had stood for the worth of the individual man, for intelligence, for righteousness, for tolerance.

Its mission is to preach Christ and faith in Christ is the theology of Congregationalism.

In that part of his address in which it was shown how Congregationalism stood for the worth of the individual man, Dr. Wallace told of a merited rebuke which he had given recently to a labor organization in Portland, Oregon, in which there had been disrespect to the memory of McKinley and the name of Roosevelt.

These addresses brought to a close an entire day devoted to the general subject of Congregationalism, with the exception of the hour given to the address by Prof. Bosworth in the morning.

It was under the subject of Congregationalism that the question of Interdenominational Union was considered, a ringing speech in favor of which was made by Bishop Bell of the United Brethren Church, in which he showed that the call of the times is for greater fruitfulness on the part of the church of Christ, and that this cannot be while there are so many denominations keeping up a wasteful and destructive competition.

Bishop Bell stated that the last year had been one of the best in the history of the United Brethren Church; that it was aggressive and growing, and yet the leaders in it were profoundly impressed with the conviction that the day had arrievd when the Christian forces of our land must make new alignments if the church is to do the work God has called it to do. It was gratifying and encouraging to hear the bishop say that the men in his denomination who had been at the front in this movement for union were greatly impressed with the candor and fairness of the Congregationalists, and that there was the feeling that we would give that which ought to satisfy any denomination upon the earth.

Dr. Washington Gladden spoke also on the subject of union, expressing the firm conviction that the time for it had come, and that Congregationalists could well make concessions to bring it about. Professor Nash of Pacific Theological Seminary spoke on the same subject, saying that he was profoundly of the belief that God is in the movement for the union of Congregationalists, United Brethren and Methodist Protestants. There are no insuperable obstacles, he said, and it is for us to turn our hearts to it and work it out. In the course of his remarks Prof. Nash asked, "What duty is there that is superior to the duty of union?"

We do not believe that any superior duty can be found by any one. The churches will go through great tribulations if they try to dodge the question.

A thoughtful paper on this subject was read by the Rev. Dr. E. L. Smith of Seattle, in which was set forth both the unwisdom and the unrighteousness of the present religious—or rather ir-religious—competition.

Earlier on Thursday there were two papers under the general subject of Congregationalism which were listened to with much interest. They were by the Rev. W. W. Scudder of Seattle and the Rev. R. C Brooks of Oakland, on the topic, "Along What Lines Should Congregationalism Develop?"

Mr. Scudder took the position that there are unifying forces everywhere at work to mass independency into a greater fellowship. Both freedom and fellowship press this way. It is useless to try to stop the trend. What is demanded of us is that we should seek closer adjustments and thus carry up to highest possible fellowship.

Our missionary system, it was shown, was not framed for fellowship; and independency has too often headed out into self-exaltation rather than fellowship.

Mr. Scudder's experience leads him to the conclusion that it is needful that the churches should delegate more authority to its constituted representatives.

One of the important problems stated by him for solution is the transformation of the selfish, negligent church..

Among the thoughts presented by Mr. Brooks in his paper was the one that the church ought to be as broad as the love of God; and he made a plea not for the right but for the duty of individual thinking.

To meet the urgent demand for solidarity it was shown that there must be a more compact organization. Here is one of

the lines for development. Then, too, it is a call to the church that it should lead the way in industrial life—to a life based more on the teachings of Christ. The Christian life is a life of loving service and it is incumbent on the church that it so adapt itself as to lead in bringing in more of the altruistic spirit.

In the pulpit the demand is for the consideration of the great central themes of the gospel.

The statement of faith adopted at the Dayton Council was referred to by Mr. Brooks as an ideal one—marking in theological progress that in which all might well rejoice.

The session in the First Church of Pasadena on Tuesday was a memorable one. As stated heretofore Prof. Bosworth in this as well as in all the other sessions, gave direction and tone to the whole day by his addresses in the morning hour. This address was on the subject, "Lost or Saved." Sin was regarded as a form of selfishness, and Jesus Christ was held up as a living personality accessible to the heart of men, able to lay hold of those on whom the awful peril of selfishness is closing and to break it up. God was presented as a sovereign father, and for the drunkard, for example in sin, it was said that we do not think for him anything more than that to which his habit drags him down.

To the question, "What becomes of the man in whom selfishness is gaining the mastery?" the answer was: Pain of loneliness; pain of aimlessness and of failure in achievement. As to what becomes of all such finally he did not dogmatize. If saved, men are saved by the purifying power of the personal friendship and touch of Christ.

The thought as to sin and as to God was that it must cause infinite pain in his loving heart—that it must make a spot of great sorrow, even of horror in God's heart.

Following this came a paper by the Rev. C. L. Mears of Reno, Nevada, on "The Place of Evangelism in Our Church Life."

Mr. Mears made it quite plain that evangelism had first place in the life and teachings of Christ. The spirit and not the method was regarded as the vital thing. The need of a more definite conception of the purpose of the regular services of the sanctuary was emphasized and the importance of the organization of the forces of the local church for evangelism was dwelt upon. All in all the unchanging gospel must be related to the advancing intelligence and the Christian professor and worker must live out his profession in such a manner as to show that religion is vital and practical, and so transform society. The weight of the paper was for such a work on the part of the church as would make it constantly and not spasmodically a powerful instrument for the salvation of souls.

The Rev. Dr. Meredith of Pasadena spoke impressively of his experience in Tompkin's Avenue Church, Brooklyn. By an evangelist it had been educated away from the expectation of results in the ordinary channels of church work. It became his duty to educate it back if possible. Never while he was pastor there did the church hold any special meetings, or ask people to arise for prayer on their behalf, or raise their hands in response to appeals or sign cards; and yet 2000 persons were received on confession of faith during the sixteen years. To a large extent these were persons young in life, and today they are carrying that church. And Dr. Meredith's testimony was that he should go on working among and for the young.

The Rev. Dr. E. L. Smith of Seattle expressed the conviction that the abandoning of the work of evangelism in ordinary and usual ways for something special was a mistake. In his opinion what is especially needed today in the church is friendliness. Friendliness grips. There will be no more trouble as to evangelism when we make the church just that—vital with true friendliness, and find people sacrificing other things and interests to make the church felt as a great influence in the community.

Dr. Arthur Smith of China was called out and gave one of his unique and forcible talks at this juncture. His statement in beginning was that he was utterly unfit for work when he left the theological seminary and that the American Board did not know much as to his qualifications for missionary service when he was sent out first, that about all they asked him was whether he had been vaccinated and had a passport. His testimony was for the gospel, saying: "In the missionary field you get down to the hard pan of the gospel. You have no fine churches, no fine organs, no salaried choir. You are shorn of all save the gospel. But if it is the pure gospel it will stand and will win."

Dr. Smith's experience leads him to believe that the Chinese are much more susceptible to Spiritual influences than the average person in our own land.

The probation system of the Methodist Church commends itself to Dr. Smith. As things now are he says we have so many people in the church that we don't know what to do with. "Outwardly they're in, and inwardly they're out; and we don't know what to do."

The afternoon in Pasadena brought two notable papers. One by the Rev. Dr. James M. Campbell of Sierra Madre, on "The Heart of the Gospel," and the other by the Rev. W. H. Hopkins of Berkeley, on "The Voice of the Gospel"

Dr. Campbell is an author of wide reputation for ability. He came to California from Chicago, last year, and our church at Sierra Madre fortunately secured him a pastor. Among the books written by him are "Unto the Uttermost," "The Indwelling Christ," and "After Pentecost—What?" Two of these have for several years been among the most helpful and suggestive and comforting books in the present writer's library.

Dr. Campbell said in way of introduction: "The heart of the gospel is the atoning sacrifice of Jesus Christ, and hence the interpretation of that sacrifice is the first business of the gospel preacher."

Although this paper read by Dr. Campbell is a part of a book which he has in preparation, the Editor of The Pacific was favored with a glimpse of the manuscript and a few thoughts therefrom are given here, taken from separated paragraphs:

"The mistake of the older theology was that by making kinghood central it made the vindication of law the primary end of the atonement, whereas if Fatherhood is central the primary object of the atonement is the salvation of men. Governmental relations are not ruled out, but they are made subordinate."

"Instead of asking what does divine sovereignty demand in order to forgiveness and restoration we are to ask, what does Fatherhood demand? Instead of putting in the foreground an offended sovereign who is concerned about the vindication of his justice, and the maintenance of his government, we are to put a broken-hearted Father who is concerned about the reconciliation of his child."

"The barrier to be removed in order to forgiveness is on man's side, not on God's. It consists not in God's unwillingness, but in man's unreadiness; not in God's offended Justice, but in man's impenitence. Forgiveness is not bestowed

unconditionally. Man receives forgiveness when he comes into a condition of heart in which it is wise and safe for God to forgive."

"While doing justice to the wholeness of Christ's work we must not forget that his death upon the cross is the marrow of his mediation. By it the most powerful appeal is made to the imagination and the heart."

"His death was not a mere human tragedy, but an event of moral significance. I cannot agree with Bushnell when he says, 'Christ was not here to die, but he died because he was here.' Nothing could be clearer than that he came here to die. He chose to die; he laid down his life of himself. Death did not come to him in the fulfillment of his mission. It was the fulfillment of his mission. His sacrifice was not complete until his life was given up in death."

"The cross is the center of a new kingdom, the symbol of a new kind of sovereignty. Around it the conflicting forces of earth are to be reunited and reorganized. By its redeeming power all wrong things are to be righted. It is to change society into the kingdom of God, in the only way in which the change can be accomplished, namely, by changing selfishness into self-sacrifice. It is vain to expect social regeneration by any other means. The triumph of social righteousness can come only through the triumph of the cross. It therefore behooves the church to make the redeeming work of Christ the basis of all her effort for the bringing in of the kingdom of God. To preach the cross is to set in operation the mightiest force in the universe for the regeneration of sinful, selfish human nature."

"In the voice of the Gospel," the Rev. Mr. Hopkins showed very forcibly how the gospel speaks in the cup of cold water and in the attitude and bearing of men. It is heard also in the spoken word and there is need for more expresison, more witness bearing.

Always in this voice, if it is to be a winning voice, there must be honesty; straight-goods are wanted.

The ring of faith is in this voice. Doubts have no place there; only things positive are to be voiced. It must be with directness also so as to reach desired goal, not going as a dead letter to "the dead letter office." Above all it should be a voice of love.

The Justice of God is the justice of love. And "Perfect love casteth out fear." In such a voice there is music and there is might in it also.

After a delightful day in Pasadena, one of much spiritual uplift and splendid fellowship, the exercises of Tuesday closed by addresses in the First Church of Los Angeles by the Rev. Dr. E. L. House of Portland and Prof. E. I. Bosworth of Oberlin

Dr. House spoke on the topic, "Can Pentecost Be Repeated?" The thought was: At Pentecost the church was on its knees. "Can that prayer meeting be repeated?" We are not praying as we ought. Many seem to be too busy to pray. Better say, too busy to live. Jesus was busy, but he had time to pray. Take prayer out of the story of his life and you take out the main features of it.

"Can the unity that existed at Pentecost be repeated?" There is no strength except in unity. The church to do its work must be of one accord.

"Can the laymen of Pentecost be repeated?" Christ is often crucified today between business and pleasure. There must be a giving of self on the part of the membership of the churches if the church is to flourish, and too often men are not giving themselves as they ought. More practical piety is one of the demands everywhere.

"Can the preacher of Pentecost be repeated? was another question. Then followed a word-picture of Peter, the mighty man of God, transformed by the indwelling spirit of God.

"Can the sermon of Pentecost be repeated?" What was it? It was on the life and personality of Jesus. It was as Paul's were later, "Christ and him crucified." The church calls for heralds who will so present Christ as to make it possible for him to draw men unto him. "And I, if I be lifted up, will draw all men unto me."

"Can the audience of Pentecost be repeated?" was another question. And the answer was by reference to great meetings here and there all over the world. Our churches will be filled if we are consecrated and hold up Christ as the one great need for the world.

The final question was, "Can the results of Pentecost be repeated?" Here followed testimony as to the transformations wrought out in lives that had come under the influence of gospel preaching here and there the world over.

Professor Bosworth's address on Tuesday evening was on "The Gospel of Forgiveness." The central thought in God's revelation, he said, is that of forgiveness of sin. A father suffers grievous wrong if his son does not love him. Sin wrongs God; sin hurts God, and requires apology. There is sovereignty in Fatherhood. As to conditions of forgiveness and repentance, the thought was: The Father does his utmost to show the son the character of his wrong. The death of Christ shows how God feels about sin. We stand dumbly before this manifestation, and understand it not; but we know that Christ died for us.

Wednesday morning gave one of the most inspiring periods of the congress. Arrangements had been made for a conference following the address by Professor Bosworth on the subject, "The Christian as a Witness," and the address was calculated to prepare the way and lead up to the conference in such a manner as to make it of real spiritual value and inspiration.

Professor Bosworth stated that all spiritual forces seem to be arranged to give effect to the simple story of personal experience in the life in Christ, and in illustrations from human life set forth forcibly this effectiveness. Many testimonies were given by others.

Such a meeting cannot be reported. One must be there to get its inspiration. The Spirit was present in that room that morning, drawing men and women into nearer and more blessed relations with the Heavenly Father and impelling them toward lives of greater consecration and service. Dr. McLean told of the word which had come to him from a fellow student while in college which had led him to a decision for Christ, and of the thought that that day was a turning point, even a crisis, in his life; and that without that word he might never have walked into the light of life.

Ex-President Brooks of Tabor College told how a revelation of the divine fatherhood had come to him, thrilling his whole being, as he sat all one night by the bedside of a sick and moaning child. There came to mind then the words: "Like as a father pitieth his children, so the Lord pitieth them that fear him;" and as his heart went out in pity for the loved one at his side, he measured more than ever before the depth of God's great love.

The address by Dr. Arthur H. Smith of China on Wednesday evening and testimonies as to the value of the congress

brought to a close an assembly which will be remembered for a long time by all who were in attendance, and which will undoubtedly go out in much influence for good in the work of Congregationalism on the Pacific Coast.

Dr. Smith took occasion to set forth in his characteristic way some of the faults and weaknesses of Congregationalism. We have been existing, he said, but not growing; have been doing business on our antiquity and respectability and have forgotten frequently what Plymouth Rock stands for. The keynote today is efficiency, but we are not efficient. We lack a head and unity of motion.

Dr. Smith is a believer in Christian union, and he dwelt at some length on the movement for union in missionary lands, and made plain the great good that had come already from such union as has been accomplished. Evidently this man with a world consciousness and of far-reaching vision looks for a time when there will be a breaking down of denominational banks, and when there will come about grander things for the kingdom of Christ than now. In the opinion of Dr. Smith real Christian unity is going to come to us from the outside. It will be largely a contribution to us from foreign lands, from the missionary fields, through the great lessons which they are giving us, and are yet to give us, as to the necessity for and value of union. In missionary lands there are not so many vested interests as in other lands; person and things are not set there like plaster-of-Paris, as they are in this land, and he looks for the union movement to grow into great good for the world.

Speaking of our world relations as a nation, Dr. Smith gave some good suggestions as to our deportment. It should not be our motto, "My country right or wrong"; but, "My country **must** be right." He predicts great trouble for us if we fail to deal justly with the Oriental people. There are many among us who would have our dealings with these people built on what he calls "a moral fault." And we have recently had sorry experience by being located on what scientists call "a geological fault." If our republic is not built on justice, it will be shaken down.

The ignorance of so many of our people as to the Oriental peoples was deplored by Dr. Smith. He spoke scathingly of the many people who come back from China loaded with nothing much but curios and ignorance, and pass this ignorance on from one ignoramus to another. In the interests of ourselves and of the world we were besought to stop taking it.

At different times during the congress Dr. Washington Gladden spoke to large audiences, and contributed much to its interest and value. His address on the subject, "Where Are We in Industry?" showed that some measure of social control seems to be necessary. Just now it was noted that we are in a condition of prosperity, but adverse conditions prevail in England and in other countries, and we shall ere long be confronted by similar situations. Even at the best an average of five per cent of the working people are constantly out of employment in this country. Between labor and capital, said Dr. Gladden, it has in the past been either war or arbitration—and mainly war up to date, with arbitration as a last resort. We shall not remain long here. Co-operation will come in. The capital may remain on one side, but the sides will co-operate. Right will take the place of might and force, and industry move along on the plane of moral law.

Perhaps the address by Dr. Gladden which was listened to with the greatest interest was the one which sketched the changes and progress of the seventy years that he has been permitted to dwell on the earth. It closed with a ringing note of gladness, in which was expressed joy for having been permitted to live as he had lived. Life, he said, was worth much the last seventy years, but it will be worth more the next seventy. Such a testimony came as a call to many a man who heard it to gird himself for the battle of life, to strive to meet the opportunities before him and so to give to the world the best that is in him.

CONCERNING THE PACIFIC.

At one of the sessions of the congress it was suggested by friends of The Pacific that a committee be appointed to consider the interests of the paper. Later the committee brought in the following report:

For eighteen years The Pacific was made possible by the generosity and self-sacrifice of Rev. John Kimball and Deacon S. S. Smith. When they were compelled to give it up, it became necessary to raise a large sum annually in order to support it. After several had tried it and given it up, Rev. W. W. Ferrier took charge of it and offered to put it on its feet provided money were furnished to aid in buying a linotype. This was done, and he has faithfully kept his word, though at great expense to himself; by opening a job printing office and using all the profits of that on the paper he has made it go. The fire in San Francisco has changed all this and while there was a fair amount of insurance, there was not enough to cover all the loss. The question we now have to face is the continuance of The Pacific; it is sorely needed in our churches on this Coast, and ought to be in every Congregational family.

We, the special committee appointed by the Pacific Coast Congregational Congress, meeting in Los Angeles, recommend that the Pacific Coast churches be asked to raise the sum of $10,000 and place the same at the disposal of the Directors of The Pacific, and that every pastor be urged to present the cause to his people, and do all in his power to greatly increase the subscription list, and welcome either the editor or his representative to his parish.

GEO. C. ADAMS, SAMUEL GREENE, GEO. E. SOPER
ELWIN L. HOUSE, GEO. R. WALLACE.

When the report was read there were remarks from many as to the importance of sustaining the paper. The report was adopted unanimously, and several hundred dollars were pledged at once. Later committees to superintend the raising of the fund for The Pacific were appointed as follows:

Oregon.—E. L. House, C. F. Clapp, G. W. Nelson, Geo. H. Himes, H. N. Smith and E. C. Oakley.

Washington.—Samuel Greene, E. L. Smith, H. B. Hendley, W. W. Scudder, H. C. Mason and H. P. James.

Northern California.—George C. Adams, W. H Hopkins, W. T. Patchell, R. C. Brooks and C. R. Brown.

Southern California.—Geo. E. Soper, C. T. Brown, R. B. Larkin, B. F. Boller and A. W. Palmer.

For the Interior.—Geo. R. Wallace, Austin Rice, J. D. Neilaus, C. L. Mears and J. D. Kingsbury

The W. B. M. P. and the W. H. M. U. will hold a union meeting at the Pacific Theological Seminary, Atherton Street, Berkeley, Wednesday, June 6th Morning session: 11 a. m.; afternoon session, 1:30 p. m. A large attendance of the ladies of all our churches is most earnestly desired. Basket-lunch.